

Solitary Realizers, though also aspiring for self-liberation, are different from Hearers in that they make the following prayers when they enter the Hinayana path:

- "May I be reborn in a land where there is no Buddha performing the various activities, like teaching the Dharma and so forth (here Buddha mainly refers to the historical or founding Buddha)";
- "May I be able to teach the Dharma not verbally but by way of the movements of my body";
- "May I, in my last existence (last rebirth in samsara), attain nirvana/self-liberation without relying upon the quintessential instructions of a master.

Bodhisattvas

Bodhisattvas are practitioners who, based on great compassion for all sentient beings, aspire to attain the state of a Buddha in order to be able to be of the utmost benefit to all sentient beings.

THE PURPOSE FOR COMPOSING THE ORNAMENT

The purpose for composing the *Ornament* is expressed in two verses:

*The paths of the exalted knower of all aspects
Are what the teacher explained here;
That which is not experienced by others,
And has the nature of the ten Dharma activities. [2]*

*The meaning of the sutras is placed within one's mindfulness.
Then those with intelligence will see.
Therefore, "easily realizing"
Is the purpose of this composition. [3]*

The meaning of these two verses is:

[2] **The teacher**, the Buddha, **explained here** in the *Perfection of Wisdom Sutras* **the paths** leading to enlightenment, the paths leading to **the exalted knower of all aspects** - the knower that **has the nature** of or is characterized by the **ten Dharma activities** (the ten topics) and **which is not experienced by others** such as non-Buddhists, Hearers and Solitary Realizers.

[3] **The meaning of the Perfection of Wisdom Sutras is placed** within the trainee's **mindfulness** through repeated study and contemplation. **Then those with intelligence will come to see** the meaning of these sutras. **Therefore, "easily realizing** the meaning of the *Perfection of Wisdom Sutra* **is the purpose of this composition**, the *Ornament of Clear Realization*.

THE SUMMARY OF THE ORNAMENT

The summary of the *Ornament* consists of two verses that list the eight clear realizations, and of thirteen verses that list the seventy topics.

The two verses that list the eight clear realizations:

The Ornament has eight chapters and each of those chapters explains one 'clear realization'. The eight clear realizations are:

*The Perfection of Wisdom (Sutras)
Are well explained through the eight clear realizations,
The exalted knower of all aspects, the knower of paths,
Then the knower of all (bases), [4]*

*Completely clear realization of all aspects,
Reaching the peak, gradualism,
Actual complete enlightening in a single moment,
And the Dharmakaya are the eight aspects. [5]*

In the Ornament the **Perfection of Wisdom Sstras are well explained through the eight clear realizations**: [1] **the exalted knower of all aspects**, [2] **the knower of paths**, [3] **the knower of all bases**, [4] **the completely perfect realization of all aspects** (training in complete aspects), [5] **reaching the peak** (peak training), [6] **gradualism** (gradual training), [7] **actual complete enlightenment in a single moment** (training in a single instant), and [8] **the resultant Dharmakaya** – those eight are the eight aspects, i.e. the eight clear realizations.

Therefore the eight clear realizations (i.e. paths) are:

- 1) Exalted knower of aspects (the omniscient mind of a Buddha)
- 2) Knower of paths
- 3) Knower of basis
- 4) Training in complete aspects
- 5) Peak training
- 6) Gradual training
- 7) Training in a single instant
- 8) Resultant Dharmakaya

The thirteen verses that list the seventy topics:

Each clear realization is further characterized by different phenomena. For example, the first clear realization, the *exalted knower of aspects* is characterized or illustrated by ten phenomena. These phenomena are also called topics. Therefore:

- The **first** chapter of the Ornament explains the *exalted knower of aspects* by way of **ten** topics.
- The **second** chapter of the Ornament explains the *knower of paths* by way of **eleven** topics.
- The **third** chapter of the Ornament explains the *knower of bases* by way of **nine** topics.
- The **fourth** chapter of the Ornament explains the *training in complete aspects* by way of **eleven** topics.
- The **fifth** chapter of the Ornament explains the *peak training* by way of **eight** topics.
- The **sixth** chapter of the Ornament explains the *gradual training* by way of **thirteen** topics.
- The **seventh** chapter of the Ornament explains the *training in a single instant* by way of **four** topics.
- The **eighth** chapter of the Ornament explains the *resultant dharmakaya* by way of **four** topics.

In total, the *Ornament* presents seventy topics which is why it is said that the *Ornament* explains the implicit or hidden meaning of the *Perfection of Wisdom Sstras* by way of *eight clear realizations* and *seventy topics*.

The *Ornament* summarizes these seventy topics in thirteen verses:

*The mind generation, the practice instructions,
The fourfold branches of definite distinction,
The foundation of practice -
The nature of the expanse of Dharmas, [6]*

*The observed objects, the objective,
The armor, the activities of engagement,
Accumulation and definite emergence:
These are the knower of all aspects of the Conqueror. [7]*

*Eclipsing and so forth,
What is the path of disciples and rhinoceroses,
The greater benefit through the qualities
Of this (life) and others - the path of seeing - [8]*

*Function, devoted interest,
Eulogy, veneration and praise,
Dedication and rejoicing -
The unsurpassable mental engagements - [9]*